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What Sikhism did for the Sikhs.

It is an ever recurring truth that a reform in religion precedes the regeneration, physical as well as moral of any people as cause precedes effect. The religious teaching, when fresh, and has not yet become a mere routine work, seems to act upon the mind of man as a force that develops all his till then dormant faculties. The scattered tribes of Arabia, with no cohesion whatever, living a wandering nomadic life, had no sooner heard the soul-stirring teaching of Mohammed, than were they transformed into a united nation and so great was the strength they got that in the course of a single century they conquerred the greater part of Asia and Europe and shook Christendom to its very centre. They themselves were astonished at the work they were able to accomplish and they could attribute their success to no external help but to the divine strength of their prophet's teachings.

This power of regeneration possessed by a religious awakening is no less strongly borne out by the rise of the Sikh nation. The peasantry of Panjab, weak as the surrounding people and not much more intelligent than they were, in the course of two and a half centuries, transformed into one of the most forward nations that

India has seen. What was the cause for this transformation? Nothing, but the seeds of religion or rather reform sown about the first quarter of the sixteenth century.

Nanack, the founder, dissatisfied with the curruption that was eating into the bowels of Hinduism and pained by the religious persecution of the Mohammedan, wandered all over Northern India, Arabia and Persia to hit at a reform which, while purged of the grossness of the popular Hindaism, should also calm the persecuting nature of the Mohammedan. His object in other words was to bring purity and fellowship into a land which internally sinking in corruption was being torn up by religious animosities. He soon returned and taught the people, 1. that there was no use in the worship of idols, 2. that one should try to lead a pure moral life and 3. that the religious views of every man should be tolerated. The whole teaching of Nanack has for its object no more than the enforcing of these three points.

He did not want to start a new religion, neither had he the remotest idea that the humble peasants would one day, by the power of his religion, become one of the most warlike nations in all India. Reformation and amelioration were his objects. Afraid lest his followers should become a class of narrow sectarians, he chose as his successor, not his son who showed recluse tendencies but Angad, one of his humble followers. Again it is to prevent them from becoming a narrow sect that the third Guru separates the sikhs from the Oodasis a monastic sect founded by the son of Nanack. So far the tenor of Sikh life is purely religious and peaceful but with the advent of the fifth Guru Arjun, Sikhism sees the dawn of a new era.

Arjun with the object of closely knitting together the scattered and loosely cemented Sikhs, did three things. He built the sacred city of Amritsar, compiled the sayings of the previous Gurus into a book called the 'Adigranth' and lastly organised the people politically by reducing into systematic payments the customary offerings, the Sikhs were wont to pay. The Sikhs had now therefore a central place where they could meet, a sacred book on which to base their belief and, finally a political organisation which knit them to each other and to their Guru.

Up to this time there is no difference between the Sikhs and the other religious sects that abounded everywhere in Hindustan. With the advent of the next guru Harigovind we find that the Sikhs are being gradually separated more and more from the surrounding people. Military organisation is being gradually introduced among them and the persecution, inflicted by the Mogul on their Gurus, Arjun, Harigovind and afterwards still more severely on Govindsingh and Banda, makes the Sikhs draw themselves more and more aloof from the hated Mohamedans. This tendency to separation is fully taken advantage of by the tenth and the last Guru, Govind singh.

Smarting under the persecutions of the Mussalman and afraid that if the sikhs were left without any external symbols and ceremonies, they might in course of time, be merged in the ocean of the Hindus, Govind wanted to so organise them that, instead of being lost in the other Hindu sects, they would fight with the hated Musalman and either overthrow Islam or at least secure for themselves freedom of worship. Hereafter it is for their religion that they wage war with the persecuting Moslem and it is through these wars originating in religious differences and hatred that they finally achieve their political emancipation.

It is this last Guru that turned the current of Sikh enterprise and stamped on their religion a clear and unmistakable political character and as such his reforms demand a more than passing notice. Govind in his reforms had two ends in view (1) to separate the Sikhs, by external marks and social customs, from the inane and homogeneous mass of the Hindus and (2) to infuse into them a spirit of warlike opposition to the persecuting Mohammedan. To gain the first object he introduced the ceremony of initiation by which alone one could become a Sikh, gave them social customs, external marks and ceremonies different from those of the Hindus and finally abolished the caste distinction. So far, for the work of separation, but for attaining his second object he wanted to make the Sikhs a body of soldiers full of military spirit with religious zeal to direct it. Their name was changed from the humble appellation *Sikh* to *Singh*, the name of the monarch of the forest.

Every Sikh now a Singh had to carry with him some weapon or other. Then follow the two teachings that influenced the Sikh religion most. It was declared that every Sikh family should furnish half of its male members to the army of the Khalsa, the common-wealth of the sikh nation and that loss of life or property, incurred in the work of increasing and maintaining the glory of their religion, was not to be lamented. These various reforms, while separating on the one hand the Sikhs from the Hindus, and raising, on the other, a spirit of opposition to the Moslem, had also another effect no less important, viz, that of uniting the Sikhs one to the other by the closest bonds possible. It is this close tie that enabled the Sikh nation to survive, and victoriously, the persecution that the Mogul could direct against it. The Sikhs, with Guru and without Guru, in the days of success as in those of defeat, stood together unflinchingly, a rock of granite to the surging waves that beat against it remorselessly which instead of itself breaking, broke, ultimately, the waves that lashed against it.

Thus Guru Govind converted the Sikhs into a warrior nation full of religious zeal. Matters were in this state when Banda took up the work.

He was a stern and moody warrior, who was not loved but respected for his military prowess. With a revenging spirit he fought the Mogul valiantly and long for eight years till in 1716 he was put to a cruel death by Feruk Seer.

Now the Sikhs were left without a guru or a leader, but the work for which a leader was necessary had been once for all accomplished by Guru Govind and Banda. They had stamped on the sikh nation a character from which it never hereafter swerves. The nation henceforth has to proceed direct with shut eyes, it may be, to the goal pointed out to it by the last of their Gurus, and the result which the small nation achieved in a generation and a half from this time shows the manner in which it aquitted itself after the dispensation of the Gurus stopped.

A body of humble peasants about 1500 A, D, when the reforming Nanack the founder of their religion, came to them; then

a sect of religious followers, undistinguishable from the thousand and one sects, that lifted up their heads in those troubled times, half a century later,—the Sikhs were finally converted into one of the greatest fighting nations. The zeal which their religion infused into them was such that in the course of a generation and a half, they achieved for themselves both political and religious emancipation. So great is the force and life which a vigorous religion infuses into its followers.

R. LAKSHMINARAYANA.

FOLLOW THY STAR.

Follow thy star!
What, though the mists of doubt and grief may rise
To dim thy weary eyes!
What, though the waves of strife and sin may heat
Around thy stumbling feet!
Follow thy star.
Still in the night, though thy weak bark may roll,
Its light will comfort and direct thy soul.

Follow thy star!
That star which shines within thy breaking heart
When all thy joys depart;
That star that lives within thy bosom's core
When loved frieds are no more
Follow thy star!
That star that cheers thee on thy homeward road,
That star that leads thee to the Throne of God!

FRANCIS GEORGE SCOTT

From the Herald of the Golden Age.

Mistaken notions of Piety as a Source of Evil.

It is unfortunate that religion should be the source of so much humbug and insincerity as is actually the case. When man strives to make religion to be something other than the living out of the natural qualities and an exercise of the faculties inherent in the human nature, then it happens that the race instead of leading a straightforward course of life strays away into innumerable swervings from the right path of proper conduct. This arises from the fact that the very attempt involves an unnatural course of action.

In an evil hour, it seems to have occurred to man that salvation lies in the stifling of the senses. The senses are there at the mandate of Him Who is the Author of all existence. To proclaim their destruction is therefore against the divine dispensation. They are neither to be stifled nor stunted in their growth; but they are to be developed and educated to the fullest extent they are capable of. In their full development and right exercise is life properly lived.

Pleasure, on analysis, is simply the agreeable excitement consequent on the exercise of a faculty. Mere living itself is often said to be a pleasure, because life implies an exercise of the faculties. So, salvation, the highest form of happiness can arise only from the exercise of the powers given to man by God; but not from a stifling thereof.

The recluses of old, in their foolishness, thought that the natural way in which men lived was sinful aud took to their austere practices. In many a case, nature, revolting against the unnatural restraint, asserted itself, and where it was not strong enough to assert itself, the Soul, deprived of the aliment that would develop its civic virtues, led an owlish existence and was of no service to the children of light who loved the free air.

It is the most unhappy and mischievous idea ever fabricated by the human imagination, that celibacy isa necessary condition to bring about spiritual progress. Ancient India with all her acuteness of intellect, and in spite of the fact that many a sage, that shed his

lustre on her, enjoyed conjugal bliss, cannot be spared of the charge of having subscribed to this erroneous belief. There were however several Rishis that led the life of Vana-prasthas with their spouses. This offers a redeeming feature in the history of the world's striving after Spirituality. The wise men of Ancient India were great lovers of nature. They loved the forest, the forest-streams and the trees fragrant with their blossoms and resonant with the music of the birds. They loved the deer and roamed over the lovely forest tracts with as much zest as their innocent Sylvan companions. They sang the praises of the rising Sun, the twilight and the glorious sky. If woman was proscribed on the scene, it must have been only through short sightedness. Man is not complete without the woman; and what is more glorious than a vision of man and woman on a scene of Nature's perfection.

Christianity cannot claim the monopoly of having introduced, into religious thought, the idea of woman being the mother of evil, but the notion seems to have haunted the imagination of the adherents of the other religions as well.

A rigid carrying out of a wrong idea with a good motive is one kind of evil, but a constant show of observance with a view to affect piety, when there is a failure to act up to the professed rules of conduct, is a procedure which has a bad moral effect on those who are guilty of it.

The abominable institution of the Hindu dancing-girls was at its inception a pious blunder. In the beginning, a few maidens might have thought, in a pious frenzy, that no human beings were good enough to be their lords and might have in all probability really found that such a fancy answered their emotional cravings. But flesh and blood remain under the influence of such extraordinary fancies only under abnormal conditions; and when the conditions cease to exist, the influence ceases to hold sway and human nature becomes itself once again. The individuals, who originally gave rise to the institution, might have been Deva-dasis in the true sense, but, as time advanced, the conservative instinct of men wanted to keep up the institution, though there were no women who would devote themselves to the service of God. The form of the institu-

tion remained, though the spirit had fled. The forced restraint to lead an unnatural life of celibacy, uuder a belief that it was pious, must have first resulted in occasional acts of prostitution secretly, until public opinion, probably conniving at the conduct in the earliest stages, came to look upon immorality in the end as the legitimate conduct of the hand-maidens of God.

The innumerable ceremonies of the Hindu ritual as performed at the present time are so many examples of sham. Even the *purohits*, who superintend the performance, do not understand the meaning of the *mantras* they utter and much less the rationale of the ritual. In the ceremonies, Gods are invited and they are offered several things, as for example, water to wash their feet, seats to sit upon, clothes to dress themselves with, flowers, sandal paste and other sundry presents. Of these, the heavenly beings receive only certain things and in the place of the rest receive rice dyed in saffron This subtitution in the ceremonies is essentially an act of dishonesty inasmuch as the coloured rice takes the place of the really valuable things such as cows and gold. There can be no doubt that the performance of such meaningless ritual encourages a form of mental dishonesty.

True religion does not dictate an unnatural course of conduct. It does not consist in the suppression of the instincts of man. God does not require that one should offer him gold and has no weakness for any particular language or form of worship.

KRISHNA SASTRI.

The higher the wisdom the more incomprehensible it becomes to ignorance.—*Herbert Spencer.*

Resolve to perform that which you ought; perform that which you have resolved.—*Benjamin Franklin.*

Rest is a fine Medicine. Let your stomachs rest, ye dispeptics, let your brains rest, you wearied and worried men of business.—*Carlyle.*

The Todas: Their Origin and Affinities. III.

(*Continued from page 127 Vol. VIII. of the Siddhanta Deepika.*)

The diet of the Todas is quite unlike what we generally find among the savage tribes of the world. Taylor and Lord Avebury have given us pictures of savage races addicted, more or less to cannibalism, that we have come to regard the savage synonymous with at least habitual meat-eating, if not anything worse. The Todas present a strange contrast to our generally accepted notions of savage diet. Living, as they do in the hill regions, where cultivation is rendered more difficult by the nature of the soil and climate apart from their ignorance of the art which leaves it out of the question—and where game of every sort is easily obtainable, one would naturally suppose the hardy Todas to entertain a confirmed partiality for a meat diet. But nothing of the kind. As a tribe they must be regarded as only vegetarians and their simple diet consists of millet, parched grains, and such roots, herbs and fruits as the forests produce. It is even said that in ancient times they lived merely on the milk of the buffalo, curds and ghee. Even now milk and ghee form their principal diet with rice, wheat, barley and other grains which they can easily obtain from the market. Accustomed long to a natural diet of fruits and raw grains, until recently they were perfectly innocent of the art of cooking and the fireplace in their dwellings is no donbt a recent innovation. Meat is not altogether prohibited and the sambar stag (*Cerous unicolor*) is the only flesh they are allowed to eat. In the absence of weapons of any kind or hunting propensity in the race in general, along with the difficulty of obtaining it, it must be supposed that the stag is only an occassional luxury in their food which seldom falls to the lot of the majority of the race. The writer has met several aged Todas who have never in their life tasted the sambar meat. Besides, they perform a kind of sacrifice in which a young buffallo calf is killed in a lonely forest and its meat partaken after some kind of primitive cooking in fire, according to some strict rites. They keep this matter a profound secret and the woman and the young are strictly

excluded from the ceremony. But as this is done more as a religious necessity than as a means of satisfying their hunger, it cannot be said that the Todas are habitual meat-eaters; for in all sacrifices, as in the case of early Aryans, also, it is the exception that forms the rule and a certain amount of license is generally permitted. Besides, the utmost mystery that shrouds the whole thing would seem to indicate their desire to conceal from public notice a newly-adopted practice. In their funeral ceremonies usually several large buffalloes are sacrificed; but the carcasses are never touched by the Todas, being mostly offered as fee to the kotas who officiate as musicians on these occassions. Exepting the stag, which they seem to have indulged in more frequently in ancient times than now, the Todas exhibit a natural aversion to any other kind of animal food and it is therefore not unreasonable to regard them as a tribe of vegetarian savages,—a novel denomination altogether! But, how did the Toda happen to become a vegetarian? there have been, no doubt, peaceful savages in the world; but certain ceremonies, which will be described more fully in the succeeding chapter, draw our attention to the fact that in early ages they carried about them bows and arrows and regarded them as very important weapons, facts which unmistakably indicate that they must have originally belonged to a race of hunters or fighting men. These weapons have now fallen into disuse so much so that they figure only as relics in important ceremonies. Formerly, as every other savage, the Toda must have been a meat-eater hunting and feasting on the animals of the forest untill by degrees, after a process of selection and rejection, he came to regard the sambar as a delicacy. He seems to owe his conversion to vegetarianism to some strong influence in later times; for it never happens that organic changes in the personal habits of barbarous tribes are worked from within. It is doubtful to decide to what potent outside influence the Todas owe their reformation. Whether it may be due directly or indirectly to the Buddhistic movement of pre-Christian days, for which, however, there seems to be no evidence, or what is more probable, to the latter influence of Lingayatism carried with them by the Badagas to the Nilgiris about the 13th or 14th century, which seems to have also successfully counteracted the baneful influences of the filthy Kotas on

these people, there can be no doubt that it has powerfully acted on the Todas in reforming and civilising them in the matter of their diet. Thus they seem to have given up the animal diet in due course; but the memory of the delicious stag still haunting them, they made provision for it as an exception and the sambar is the only flesh they are now permitted to take.

The Todas are now addicted to drink, chew tobacco and smoke cigars. Visitors are often troubled for the weed and snuff, and whoever carries with him a little of both becomes the honoured guest of the Toda females, who are likely to excel the males in their use. On market days the Todas may be seen walking miles together and going to Ootacamund to stock themselves with tobacco for a whole week. It is no doubt to be ascribed to the influence of modern civilisation and the effect of European contact is well set out by Dr. Thurston in the following extract, "Fact it undoubtedly is, notwithstanding Col. Marshall's phrenological belief that the necessity for stimulants is a property of the brachycephalic head, that the dolichocephalic Toda displays a marked partiality for gin, port, bottled beer and arrack and will willingly drink neat brandy in a mug; and the silver coins given with cheroots as a bribe to induce subjects to come and have their measurements recorded at my impoverished laboratory, were expended entirely on drink in the bazaar. But I have never seen a Toda, as I have repeatedly seen Kotas and Badagas, staggering homeward from the drink shops in the bazaar in a disgusting state of brawling intoxication, or in fact, much the worse for drink." In the matter of taste, the Todas resemble other primitive savages. Utter strangers to the art of cooking, they are ignorant of the rich variety and delicate combination of tastes that give a relish to the human palate, and the only articles that please them are sweets and sugarpuddings. It is pretty common for the visitor to see his *inams* immediately invested in jaggery cakes which the noisy women and children partake in groups, with all the signs of infinite satisfaction. Salt forms only an occasional condiment in their food, and though they seem to have known its use for a long time, it has been regarded more as a necessity for their cattle than for themselves.

The daily occupation of the Todas consists in tending their cattle, attending to the daily operations and building or repairing their huts. After their day's meal, which is generally taken at about noon, the males usually go out with their herds of buffaloes to the nearest valleys covered with pasture, and spend the livelong day in watching the animals graze. They carry with them no weapons of offence or defence except a long bamboo staff which they use in climbing the sloping hills as well as managing their cattle. Some of them are also to be seen issuing in the mornings with the milk pails in their hands to supply their customers with milk, while a few older men go out to the neighbouring Badaga villages to collect the rent or tribute, the *goodoo* as it is called, due to them as masters of the soil. The rent thus collected is in the shape of grain and it is worth noticing the altercation that ensues the appearance of a Toda before the hamlet of a Badaga, in which the latter invents all kinds of excuses to put off payment, while the former puts on a determined front and insists on immediate satisfaction of his immemorial rights. Youthful and hardy Todas sometimes seek adventure in the forests and return home laden with spoils of honey etc., while the more responsible members of the family go to the distant market-places to fetch their ordinary necessaries of life. Old and decrepit men who cannot apply themselves to any active pursuit, generally sit in the sunshine near their huts and muse on their past. During the monsoon season when it rains incessantly, the men, women and children are confined to their huts much to the dislike of both the sexes. The moment the males of a family disperse on their various avocations the Toda women wrap themselves up in their *putkulis,* come out of their huts to breathe the outside air of purity and freedom and enjoy themselves as best as they could. They have their own politics and scandals to talk together in which they freely indulge; and the moment they catch a glimpse of any visitor approaching them from a distance, they join together and prepare themselves to offer him a fitting reception. On nearer approach, boys, women and children accost him with the welcoming salutes of *salaam, salaam,* and conduct him to the very threshold of their dwellings. The children

slowly begin to ask for presents and the women and girls follow up the lead and offer to entertain you with a song. Your consent being taken for granted, they seat themselves in a row and begin to drone out a monotone, in which there is neither articulation nor modulation and which soon displeases the hearer. Their singing is more like the humming of bees and there is no possibility of making either head or tail out of it. Their so-called song ended, they invite you to see the inside of their huts, which you politely decline. They wish to be rewarded for their song and no sooner do you empty your purse than they turn their backs to you and mind their own business. The women have no legitimate share of duty, and all they are expected to do seems to be fetching water from the neighbouring pools, curling their hair and embroidering their clothes. The men should be considered as generally lazy and indolent in habits, because very often they allow their buffaloes to graze by themselves and they themselves lazily spend their time somewhere sitting unconsious and supremely indifferent to everything passing around them. They never apply themselves to any kind of useful work, depending entirely upon their cattle for their subsistence. When this only source fails they go about begging for grains in the Badaga villages. Thus their life is entirely a pastoral one and no amount of persuation or force will ever effcct a change in their occupation.

In their social and domestic habits the Todas appear to lead a peaceful and happy life and no kind of strife or petty jealousies tend to darken their domestic felicity. Apparently a peaceful people whose wants are few and whose desires are not inordinately kindled, their relation among themselves is of a very friendly character and on important ceremonial occasions all of them congregate and freely fraternise with one another. In times of difficulties they co-operate together and mutual assistance is uugrudgingly offered. Though divided into five classes they still conduct themselves as of one family and the loving and friendly salutes exchanged when Todas of different places meet together sufficiently testify to the cordial relations existing among them. The writer has not heard of any case of excommunication in the tribe. The

women also contribute towards maintaining the friendly relations and parents love their children with great affection.

But disputes sometimes occur among them but they never as a rule have recourse to the law courts; for they are poor and would not understand the complicated procedure obtaining therein. Among themselves a primitive kind of patriarchal government exists which decides all kinds of disputes arising in the tribe. Questions of right and wrong are settled by arbitration or by a Council of five, whose decision in all matters is final. Penalties are imposed in the shape of a fine of one or two buffaloes; but it is very rarely that there arises any necessity for the Council to meet. Besides, the Todas have also a head-man who seems to have some sort of influence over the whole tribe in general. But it is supposed that the institutions of a headman and the Council are not of primitive origin, but only copied by the Todas from the comparatively more advanced neighbouring tribes.

M. JIVARATNAM, B. A.

(To be Continued.)

The world about us is a great vineyard and the thoughts we think are the seeds we plant. Every seed will bear fruit after its kind. If we sow the seed of the thorn and the thistle, we reap thorns and thistles; if we sow the seed of kind thoughts, words and deeds, we shall reap accordingly, as we have sown, "for whatsoever a man soweth that shall he also reap.—*Chas Brodie Patterson.*

The Best Policy. Be honest with yourself, whatever the temptation. Say nothing to others that you do not think, and play no tricks with your own mind. Of all the evil spirits abroad at this hour in the world, insincerity is the most dangerous.

The Teachings of the Bagavad Gita Applied to Life.

The Bhagavadgita is essentially a work that preaches the different dharmas which the different aspects of life involve. All our duties have only one end in view. Religion is not a thing that can be relegated to recluses and to observances that have no direct bearing on life. If a man shirks his duty in one sphere of life, the particular dereliction of duty will certainly tell upon his activities in every other sphere of life. A man who does not discharge his duty in his domestic relations, certainly fails to discharge the duty, he owes to God. If religion has a bearing on life, an occasional reference to the Devas does not answer the purpose. The fear of God must modify every petty detail of life. The spirit which would actuate men in their dealings must be similar to that which would make a Christian ask himself "What would Jesus do, under the circumstances?" Religion is a reality which must leaven all our actions. It cannot be divorced from any form of human activity. It has application to the home to the Society and to the State; It bears on the relation of one individual to another and it must be the guiding and shaping factor of every form of social intercourse. Every social institution and custom has to be judged in the light of the teachings of religion. The king when he walks in the fear of God rules properly and the subjects discharge their functions as citizens properly when they are righteous. Nay, more than all this, religion has application to the dealings of one state with another and to warfare. Dishonesty receives no sanctification when made use of in international diplomacy and in the strategy of warfare. So the application of religion to life is absolute.

In the present degraded condition of India when the Social institutions are in a rotten condition and the observance of religion has degenerated into hypocrisy, if the attention of the people can be drawn to religion and the priceless teachings of the Gita, a rapid advance will be made in progress.

In these days of false prophets when every deluded individual points out his own short cut to progress, it is a great consolation to have a work on religion whose language is clear and unmistakable.

In questions of Social amelioration when the mind is confused there being an apparent conflict of duties, when there is a dark foreboding of failure overtaking one's attempts, the message of Sri Krishna comes to one through the long vista of years in no unmistakable voice and strengthens the wavering heart and braces up the devotee to fight against tremendous odds.

What is the teaching of the Blessed Lord with reference to matters religious, social &c, that affect modern India? What is the inspiration we can draw from the "Song Celestial" in our hour of degradation and distress? The key-note of his message is the same now as when he urged upon the warrior-prince, Arjuna to fight viz., that every one must do his dharma. Arjuna is a perfect type of man. He had to fight in response to the call of duty, against kinsmen and preceptors. Beholding his dear relatives arranged in battle-array eager to fight, his limbs became languid, his body trembled, the hair stood on end, the skin burnt and the mighty warrior was unable to stand any longer and the Gandiva slipped from the life-less hands. There was no desire for victory.

"Of what use would sovereignty be to us, O. Govinda, or even enjoyments or even life, since they for whose sake, sovereignty, enjoyments and pleasures are desired by us, are where arrayed for battle ready to give up life and wealth viz., preceptors, sires sons, and grandsires, maternal uncles, fathers-in-law, grandsons, brothers-in-law and kinsmen; I wish not to slay these though they slay me, O Slayer of Madhu, even for the Sake of the sovereignty of the three worlds, what then for the sake of this earth?"

The warrior having thus become despondent and unnerved, Sri Krishna preached to him Yoga and braced him for the fight; for a vision of the spiritual verities alone can enable a man to sacrifice all that is dear to him and perform his dharma which to the eyes of flesh looks repellent and forebodes evil. The attention of the disciple was for a while drawn away from the situation and the Blessed Lord discoursed to him on the most holy Yoga philosophy. The teachings therein inculcated will solve many a problem that the regeneration of India offers.

For more than over a thousand years, India has been in deep sleep. The teeming millions lost faith in themselves and in their destiny as a nation. In this loss of faith lay the seeds of degeneration; for the loss of faith in one's capacity to work out one's own good implies a loss of faith in God himself. But there are however signs of an awakening and India shall take her appointed place as the spiritual leader of the nations. Before she can take her appointed place to which her past history qualifies her in a peculiar way she must become perfect herself. Will her children, the despised among the nations, help in her rejuvenation? What sacrifices are not worthy of the act? Relatives, comforts of the world, one's own self must not be dearer than the holy cause. The inspiration that has come and the new spirit of hope that has arisen as the result of the awakening will not be in vain if the central note of the teachings of the Gita viz, that every man must do his dharma, is applied to every problem that presents itself.

A DEVOTEE.

(*To be continued.*)

THE ONE LOVE.

Great is a love that stirs a human heart
To live beyond all others and apart;
A love that is not shallow, is not small;
Is not for one or two, but is for all;
Love that can wound love, for its higher need;
Love that can leave love, though the heart may bleed;
Love that can lose love, family, and friend,
Yet steadfast live, all-loving to the end;
A love that asks no answer, that can live
Moved by one burning, deathless aim—to give.
Such love, that only asks what path be trod.
Is love, itself, is Love that is of God!

—*Emerson College Magazine.*

Errors, like straws, upon the surface flow,
He who would search for pearls must dive below.—*Dryden.*

Idolatry in Christianity.

According to the pious Christian, the heathen has no claim to what is good. He is the favoured child of the Devil and all his acts are inspired by the old time-honoured enemy of the Hebrew God viz Satan. Acting under such a belief, the Christian Missionary thinks it to be a duty imposed on him by God to free the Hindu from all his religious practices and modes of worship. The average exponent of the Christian Gospel is no more philosophical than the Hebrew prophet Moses who revealed the wishes of Jevoha to his chosen people-the Israelites.

He has imbibed with his religion all the narrowness, rigidity of mind and want of sympathy for the views of others which characterised the old Hebrew nation. He believes that the stupid Hindu worshipper only requires to be sufficiently jeered at to be made to give up the worship of stocks and stones. But at times the Padri's ire is roused and then the poor pagan who is supposed to believe that the blocks of stones are the gods of heaven is threatened with the everlasting hell-fire.

Now this question of idolatry requires to be examined a little closely. The Hindu makes figures of men and women and other objects out of metal or stone and offers worship to them. One may be sure that even the most idiotic Hindu does not believe that the image in itself is actually a god. If he should honestly and really believe so, it only follows that his intellect is an abnormally low stage of development but no moral responsibility can attach to such a state of mind. It would appear that the course of action open to others is to leave him to such a form of worship until his experience should raise him above it or point out to him that the conception he entertains is wrong. But to revile and curse him is utter folly and stupidity. The case on hand is one that ought to excite pity but not hatred.

Whatever might have been the o.igin of idolatry and whatever might have been the views of the hypothetical savage as to the fetish he worshipped, it cannot be seriously contended that the Hindu at any time known to history regarded the image worshipped as being actually a god. He certainly believes that in some manner

the figure used in worship is the image of a god or that the particular god who is invoked pervades the image. The Hindu though idolatrous is not a savage; but intellectually is as much advanced as his reviler. The most ignorant Hindu if questioned about his worship of idols, will readily answer that the idols are only the several images of God. The Hindu believes in millions of Devas or the bright ones, but these correspond only to the angels of the Christian heaven. It is mere ignorance on the part of the missionary if he should think that because of a belief in innumerable Devas, the Hindu believes that there are a number of Supreme Gods.

The Bible forbids idol-worship thus:—

Exodus Chapter XX.

"3. Thou shalt have no other gods before me.

4. Thou shalt not make unto thee any graven image, or any likeness of *anything* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

6. And showing mercy unto thousands of them that love me, and keep my commandments.

23. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy sheep, and thine oxen in all the places where I record my name I will come unto thee and I will bless thee."

Chapter XXII.

"20. He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed."

The verse last quoted and the one quoted first show that the Hebrew hatred for idols arose from their hatred of the gods of the other tribes. Jehova's assertion that he is a jealous God, only brings to light the extreme narrowness characteristic of the tribe

as well as the fact that the Jews viewed every question of religion from the point of view of their tribe. It is indeed very amusing to see the Lord putting himself on a level with gods made of silver and gold and growing jealous of the worship offered to them. The worship of silver and gold gods is forbidden; but everything associated with the worship of idols and which is reprehensible is commendable to this strange God of the Jews. His appetite for oxen and sheep is as keen as that of Baal or Moloch.

Now idolatry is simply a worship of images. The common-place objection of the missionary is that an image degrades the Supreme Being. But it may be observed that it is not only a material image that degrades the infinite God, but also a mental image. When a Christian speaks of God as 'the Father in heaven' he does call up an image in his mind. It is impossible not to call up images in the mind, when God is spoken of as being kind, merciful, forgiving or jealous. Evidently, when one talks of God as being, an angry or jealous Being, images of jealous or angry men are pictured before the mind's eye. A conception of Jehova according to the attributes ascribed to Him in the Bible must necessarily call up a most grotesque image in one's mind. The manufacture of such an idol is not different from the hewing of one out of stone or carving one of wood. Worship of the personal God is only a refined form of idolatry, and Christianity being purely a worship of the personal God, is merely an idolatry of a subtler form. If the grosser form of idolatry is held to be reprehensible, the more refined form cannot escape condemnation altogether.

It may be said with reference to the worship of the Hindu, that there is in fact no worship of the image on hand, but only of the *idea* which the image symbolises. A certain image represents the infinity of the God-head and another the mercifulness of the Supreme Being. Now it is the ever-loving care of God for his creatures, that is sought to be represented in the figure of a mother suckling a child and at another time the fierce and retributive aspect in an image invoking fear. One image represents the lovely aspect of the Deity and another the aspect of peace and calm transcending all loveliness. And the Hindu passes on from a

worship of God with attributes to the worship of the absolute Brahman of whom nothing can be predicated.

The genesis of the Christian hatred for idolatry is to be traced in the tribal jealously of the Hebrews. The Jews hated idols because they hated the god of the other tribes whose idolatry in all probability grew out of their love for art. When the modern missionary rages furiously against the idolatry or more correctly speaking the idea-worship of the Hindus, he only manifests the narrowness of mind and the want of sympathy for another's religion which is his inheritance from the Hebrews.

A HINDU.

The Besetting Sin of Theosophy.

The influence which the Theosophical teachings have exerted upon modern philosophical and religious thought is so great that it is necessary to consider what effect they have produced on their adherents and society in general. It seems to be a law of nature that every form of goodness develops a corresponding form of evil. In fact the more sublime the effort of man at righteous conduct, the greater is the chance of fall; and the measure of degradation also seems to be greater in a corresponding degree. It will be very profitable to know what the special nature of the evil is, which Theosophical metaphysics and Theosophical ethics are the source of.

The first object of the Society is to form a nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste or colour. The only condition for membership insisted on is the unconditional acceptance of this doctrine of Universal Brotherhood. If therefore a member of the Society is guilty of a breach of the observance of this rule of conduct, he deserves to be forthwith expelled from the Society. We may take it, that the Society requires not only a mere profession of belief in the doctrine, but an actual observance of it in practice. What is the meaning of this unversal brotherhood of humanity? It means a recognition that all human beings, to whatever race they may belong, whether they are men or women and whatever religion

they may profess, are capable of attaining the same level spiritually and morally. This necessitates a surrender of race-pride and all special claims to heaven by virtue of belonging to a particular religion or caste. Now, how is this Brotherhood manifested in the Theosophists? It is a fact, too well known to require any proof, that the white man can never renounce his sense of racial superiority. The Western Theosophists and the Eastern Theosophists have not as yet come to very close quarters. They still continue to live in different worlds as it were. It therefore, remains to be seen, what amicable result will be produced by the interaction of the sense of the innate superiority of the white man and the exclusive spirit of the Hindu. It is not intended to suggest that the Hindu is altogether incapable of rising above his exclusiveness. In a moment of spiritual exaltation, he may rise above conventionalities. The whole Hindu community ought to take pride in the fact, that it was the members of the highest caste that bore the dead body of the revered founder of the Society to the funeral pyre. But such actions are only the unconscious result of the revolt of the human nature against unnatural and stupid restraints. But the Hindu nature, with its morbid avidity for exclusiveness, does not long sustain its efforts at cosmopolitanism. The *Adyar* Head Quarters is the hot-bed of caste prejudices. The statement does not require to be proved; for it would be amounting to a want of a due sense of honesty, if ever the inmates of the time-honoured haunt of the Mahatmas should think of denying the charge. It would further appear that the caste prejudices have been sanctified by a certain class of Theosophic teachings. The ideas about the human *auras* are made use of by the orthodox Brahman members to lend sanction and justify the caste tyrannies. The Brahman has a pure *auric* zone about him and the Panchma an impure one—not to speak of the various gradations of purity and impurity in the auras; and it works against the final good of the Universe or Brahman if the *aura* of the twice-born should intermingle with the *aura* of the low-caste man. The sophistry of the Theosophical teachings, as interpreted and expounded by oriental ingenuity, have taken under their safe protection many a superstition which would have long been dead, had not Theosophy invaded

India—in its ambition for a world wide Empire. Now a profession of Universal Brotherhood by the Hindu who does not want to give up his caste prejudices, is certainly a form of dishonesty. The Panchama is not treated as a younger brother, who requires to be helped by those of higher development but as a walking embodiment of plague whose very touch contaminates. The life-long labours of the venerable founder of the Theosophical Society at the amelioration of the condition of the down-trodden classes have not brought the *Adyar* Brahman even a millimetre nearer in sympathy towards the despised Pariah. So the pretensions of universal brotherhood must continue to be a sham as long as the present attitude of the high-caste Theosophist continues towards the low-caste members of the Society. The scene presented by the annual convention-festival of the Society is but a parable enacted to prove the unwillingness of the members to carry out in practice their vaunted ideal of the universal brotherhood of humanity. The caste barriers remain as insuperable as ever, and a special anxiety is evinced lest the sense of an overflowing love for one's brother should lead to a breach of any descipline as to eating or bathing. It would look as though the Hindu thought that spirituality was either centered in one's stomach or hovered about one's skin. The great ambition of the Theosophist seems to consist in a discovery of man's relation to his *lunar pitris* and matters of a similar sort. He seems to suffer from a helpless craving for spiritual things. It seems to fasten itself on him just as a craving for tobacco or alcohol does. An indulgence in spiritual talk seems to act as a sedative and soothe his troubled feelings; and like all sedatives it wrecks the brain and renders it unfit to discharge its normal functions. The constant dwelling of the mind on ideas not translated into practice makes it acquire a habit of mental insincerity.

The third object of the Society *viz.*—To investigate the unexplained laws of nature and the powers latent in man, has also been a fruitful source of this form of evil. That, under the guise of psychical investigation, a great deal of objectionable practices are had recourse to is a fact known to all; and spiritualistic phenomena, wherever they have been examined, have been proved to be due to the credulity of the persons imposed upon. There may be spirits,

and, for a certainty, there may be powers latent in the human soul; but, unfortunately, men have always shown a weakness for deceiving their followmen, when they have embarked on a voyage of phychic discovery. Theosophists have not proved themselves to be exceptions to this general fact of observation, in spite of their motto, " There is no religion higher than Truth."

An examination of the question of the Mahatmas and the speculation of the Theosophists on matters supernatural will lead one to doubt their sincerity. The Mahatmic affair is now a matter of history and fresh light has been thrown on it in connexion with the recent wrangle about the Presidentship of the Society consequent on the death of the late President Founder. In the days of Madam Blavatsky, the Mahatmas appeared to 'several dozens' of chelas, dropped letters from the ceilings of rooms, on one occasion even flung a Phoenix Almanac and Diary at the head of some one 'with some force as if from the sky overhead, in her presence and indeed so great was their solicitude for the Theosophic Priestess that they would descend from their Himalayan heights to attend to the repair of a broken saucer which she dearly loved. They appeared in visions and in their astral bodies as well as in gross material bodies while awake, to suit the convenience of their disciples. Such was the state of matters in the days previous to the trouble with the coulombs. Then in the interval, up to the time of the illness of the President Founder, the Mahatmas seem to have fought shy of the idle gaze of the adherents of Theosophy. The Theosophic literature of the interval does not record the excursions of the elder brothers of Humanity into the work-a-day world. When an account of the visits of the Mahatmas to Col. Olcott was published, there was an outburst of doubt and suspicion as to the genuineness and authenticity of the manifestations from the members themselves. And it is a significant fact that those who had now misgivings, viz. Messrs. Bertram Keightley, Upendranath Basu and G. R. S. Mead do not figure in the lists of persons who bore testimony to the genuineness and authenticity of the phenomena which were exposed by Madam Coulomb. The doubting consciences of these gentlemen seem to have been dormant all the time. Their passive acquiesance amounted to an acceptance before the world of the veracity of such

occurences. It would be of immense advantage, if these people would state their views on the Mahatmic usurpation of the functions of the postal authorities and such tricks as repairing broken saucers &c. There has been fraud perpetrated in the name of the Mahatmas; and once no less a person than Mr. William Q. Judge, a late President of the American section had to be expelled in connection with letters alleged to have been received from the Mahatmas. There has been immorality; and Mr. Leadbeater the redoubtable pilgrim into the astral planes has been accused of corrupting youthful persons. These facts make one wish that the Theosophists had never set about their researches into these supernatural matters.

The speculations of the chief exponents of Theosophy about the denizens of the different planes, the forms and colours with which the thoughts and *auras* are said to clothe themselves, all bear on their face the stamp of the improbable. And the climax of insincerity is reached when the exponents claim but to be the mouthpieces of the Mahatmas. Some may really be the victims of strong hallucination, but the temptation is so great and human nature so vain that many a person must only be deceiving others when propounding such teachings with authority.

What is the result of objectionable practices, unverifiable speculations and attempts at unattainable ideals, which Theosophy has taken upon itself to work at and teach to the world, seemingly in all earnestness and sincerity? One thing is certain, viz, that all these exercise a slow but potent influence upon society not only upon the chosen members of the federation but upon those who are outside their precincts as well. Now insincerity in conduct is the disease that threatens the life of the Society and it behoves the Theosophists to devote their attention to cultivate integrity in conduct before trying to discover the psychic powers latent in man.

DEVA DATTA.

REFLEXIONS ON MY CHILDHOOD.

When sorrows keen assail our life
And bite the heart in numbing strife,
Childhood's remembrance waking oft
Wraps the soul in pleasure soft
Thou golden morn of man's sad day,
Childhood, hast thou so sped away?
Full pleased wast thou to be with me
When quite I could not value thee;
Scarce I begin to feel thy charm
When thou art too far for my arm!
Upon thy fast receding face,
Through many a year's thick'ning haze,
I still look back in sweet despair,
And still I find you still more fair.

Images of our infancy.

The village, friends and grassy lea—
Such powerful charm about these hangs
As soothes the rage of mental pangs.

Sivganga with its gravel bold,

Where grey grassed Nature seems grown old,
Where flushing groves are scarcely seen,
Dawns on me like a fairy scene.
Imagination dwells with joy
Upon those walks I did enjoy,
When ev'ning mild descended fair
On the fantastic landscape there,
When locked in Friendship's sweet embrace
I seemed above the human race;
Ne'er heart the mortal ribs beneath
Had beat indeed so very blithe.

Upon the plain whose stern expanse,

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In treeless grandeur fills the glance,
We oft let loose our childish glee
That was at school so long not free,
And sported wild in ecstacy
Till twilight set in on the lea.
Oh, for the happiness sublime
That swelled my little heart that time!
When zephyres meek in kisses sweet
Did round my reeking forehead flit.

Behind the grove, whose stunted trees,
In gravel rude quite ill at ease,
Shooting their roots far deeper down
To meet the rock's still harder frown,
With piteously disfigured charms
Spread in despair their shrunken arms,
The mighty shrine of learning see
Repose in solemn majesty,
Whose turrets soaring to the sky,
Give silent silent promise to lift you high
To wisdom's realm celestial.
My early days she does recall
When I possessed that happy heart
That never knew a piercing smart.

The very pains I then endured
The loathsome rod that sternly cured
My folly and companion rule
All turn to pleasure when reviewed.
Those days were mine, that childish world
Where guile no blighting wings unfurled,
And happ'ness flowed one placid stream,
Now seems a distant joyful dream.

THE POETIC CHILD.

The Private Diary of Ananda Ranga Pillai. *

Vol. I. (1736—1746.)

The Government of Madras issued about two years ago a translation in English of the first volume of the Tamil diary kept by Ananda Ranga Pillai who was attached to the French Court at Pondicherry during the early years of the Eighteenth century. It may, indeed, be a surprise to many that a native belonging to a race that has not exhibited any signs of historical instinct had been the regular chronicler of events extending over quarter of a century during the troublous times of the French supremacy in India. The Government of Madras became aware of the existence of the diary in 1892 through Lieut-General H. Macleod who was then Her Brittanic Majesty's Consular Agent at Pondicherry and the administration which was then presided over by Lord Wenlock readily took up the suggestion made by Prof. G. W. Forrest, the Director-General of Imperial Records, and ordered to have the diary translated into English. The transcribing work was commenced in 1892 under the control of the Consul. It was found after some time that the copy from which the transcription was made was not the original diary written by Ranga Pillai, but only a copy in the possession of M. Montbrun. An attempt was therefore made to discover the original diary itself which resulted in obtaining Vol. I and II by the Madras Government and the last volume by the French authorities. It was then found that the diary was not a continuous record of the period embraced but had several breaks here and there which amounted in all to two years. It is believed that these breaks represent lost volumes.

It is strange the existence of the diary was not known for more than a century after it was written. The representatives of the family of Ranga Pillai do not seem to have attached any special value to this possession and for nearly a century the diary lay

**The Private Diary of Ananda Ranga Pillai* Dubash to J. F. Dupleix, Governor of Pondicherry—a record of matters political, historical, social and personal from 1736 to 1761. Vol. I. Government Press Madras, Rs. 3 or 4s. 6d.

uncared for in their house. In 1846 it was first unearthed by M. Gallois Montbrun who took a deep interest in old vernacular writings and began at once to take extracts from it. The copy which is now preserved in the National Library at Paris is believed to have been made by M. Ariel. The first attempt at translation was made in 1870 when M. Laude rendered into French the account of the seige of Pondicherry in 1748 by Admiral Boscawen. In 1889 Prof. Julien Vinson who is now the Professor of the Living Oriental Languages at Paris brought out a translation of portions of the diary which he amplified later on and issued under the title of *Les Francois daus l'Inde.* Even this was not complete but contained only extracts of what appeared to him interesting items. The present publication is therefore the first and the fullest translation of the diary and apparently no pains have been spared to give the public an accurate and at the same time a complete rendering into English of this precious historic fragment.

Ananda Ranga Pillai, the author of the dairy. was born in 1709 in Perambur, a village a few miles to the north of Madras. His father who was carrying on business as a merchant at Madras emigrated to Pondicherry in 1716 with his family with a view to improve his business under the French. He continued there with varying success and when he died in 1726 M. Levoir, the then French Governor, employed his son Ranga Pillai to continue his father's work under his Government. The young merchant soon fell into the good graces of the Governor who resolved to appoint him as the native head of the French factory at Porto Novo. Meanwhile Ranga Pillai himself established trading posts at his own coast which greatly facilitated the increase of the French trade. Both M. Dumas and M. Dupleix who succeeded as Governors of Pondicherry seem to have entertained a good opinion of Ranga Pillai. The confidence of the authorities in him increased as he advanced in years and his rapid rise to power dates from the time when Dupleix assumed office as Governor of Pondicherry. In 1747 Ranga Pillai was formally appointed *Courtier* or *Chief Dubash* to the French Court. In those days the title *Dubash* signified one who was versed in two languages probably an interpreter and that of *Courtier*, chief native agent for

the French. Throughout his life he was held in good esteem by the French authorities in token of which he received titles of honour from time to time. Soon after the downfall of Dupleix (1754) Ranga Pillai's power and influence began to decline though he still continued to be looked upon by the people as their head. He seems to have been finally removed from office by Governor Leyrit in 1756 and died on the 12th of January 1761—four days before the historic event of the surrender of Pondicherry to Col. Coote.

The diary begins from the 6th of September 1736 and from the preamble we gather the objects of the diarist in keeping the record. "I proceed to chronicle what I hear with my ears; what I see with my eyes the arrivals and departures of ships and whatsoever wonderful or novel takes place." A love of veracity and curiosity seems to have led the diarist to keep this record and we notice with pleasure he keeps us to his determination of being accurate even at the risk of rendering his diary often unlively and monotonous. Taken as a whole it is a curious medley of affairs near and remote —events of social, political, historical, and personal importance. Appointments of Governors and administrators, their transfer and recall, deliberations of the Governor in Council, and issue of proclamations; state functions and dinners; arrivals of ships and despatches from Home; signing of contracts and embarking of cargo to foreign ports; firing of salutes and reception of visitors with due ceremony; caste feuds, family-quarrels and happenings in the town together with character-sketches of individuals; personal meditations and reflection, have supplied matter for the diarist, and as he proceeds to record one or other of these with a directness and clearness which render his pictures vivid and attractive we get an insight into the peculiar administration of Pondicherry in the flourishing days of the French East India Company and its forgotten power and influence in the East. Of the principal historical events that crowd in this volume may be mentioned the permission given by the Nawab of Arcot to the French to establish a mint for the issue of French Coins (1736); the acquisition of Karikal; the depradations of the Mahrattas and the fall of Trichinopoly and its subsequent cession to the Nizam; and

the murders of the Nawab of Arcot and his son. An account is also given of the invasion of Nadir Shah and the capture of Delhi, from which we learn that his original name was Tahmasp Quli Khan and that in order to commemorate his victory over the Emperor of Delhi he caused, in suppression of all previous currency, coins to be issued in his name which were not circular but pointed at one end. Mention is also made of Minakshi Ammal, the last Queen of the Naick dynasty that ruled over Trichinopoly, who gallantly resisted the attacks of Chanda Sahib, but was finally vanquished in 1738 and thrown into prison where she ended her days.

The opinions of the diarist about the many notabilities of the day with whom he came into contact are always expressed with characteristic boldness and directness which not infrequently surprises the reader. His following panegyric on M. Dupleix, the Governor of Pondicherry will be read with interest." "His (Dupleix) method of doing things is not known to any one; because none else is possessed of the quick mind with which he is gifted. In patience he has no equal He has peculiar skill in carrying out his plans and designs; in the management of affairs, and in governing; in fitting his advice to time and persons; in maintaining at all times an even countenance; in doing things through proper agents; in addressing them in appropriate terms; and in assuming a bearing at once dignified and courteous towards all* * * * * Owing to these qualities, he has acquired such a reputation as to make all people say that he is the master, and that others are useless individuals. Because God has favoured him with unswerving resolution, and because he is threatened with danger the inhabitants are confident and fearless; and are even able to defy the people of towns opposed to them. This is solely due to the skill and administrative ability of the Governor. If he did not occupy this position, and if the danger had occurred in the times of his predecessors, the inhabitants of this city would be a hundred times more disturbed and terrified than the followers of the invader: such is the general opinion regarding M. Dupleix. Besides this, if his courage, character, bearing, greatness of mind and skill in the battle field were put to the test, he could be compared only with the Emperor Aurangzeb and Louis XIV, and not with any other monarch."

The social picture of the times as reflected in the pages of the volume before us cannot be said to be of great interest. In fact it is subordinated to the political and historical and is given only so far as it concerned the French Government. It will add to the knowledge of the South Indian Sociologists and antiquarians to know that the caste factions known as the "Right and the Left Hand Factions of Southern India," which provoked much controversy in recent times, were then in full swing and even went so far as to threaten the public peace and force the French Government to issue the following proclamation dated the 31st July 1741.

"Whereas it has been represented to us that the men of the right-hand caste object to chettis and other sectarians of the left-hand entering the town by the Madras street, either on horseback, or in palanquins; and whereas they urge, on the ground of longstanding custom of the country that this privilege should be reserved to them alone, we, the members of the Supreme Council of Pondichery hereby pronounce that the claim of the right-hand caste to the exclusive use of this road cannot be admitted. It is the emphatic declaration of His Majesty that this town shall be free to all its inhabitants, irrespective of caste or creed; that there shall be no bar or restriction in the case of any particular sect; and that all shall be allowed unrestrained enjoyment of the streets so long as the laws of the state are not infringed. The new Madras street has been thrown open to the public as a highway, in order that the left-hand caste may share the benefit of it equally with the right-hand. We therefore give publicity to the order authorising the free passage of all traders and chetties along the Vazudavur or Madras roads, on horseback or in palanquins. Men of all castes, right-hand or left-hand, are hereby informed that they can, after entering the town-gates, repair to their respective streets by either of the roads running on the right or the left of the town-wall. Whoever, whether of the higher classes or not, contravenes this order, shall be deemed guilty of disturbing the public peace and shall be liable to the penalty attaching to that offence."

Except here and there the volnme abounds with much useless information and before attempting to say any final word on the diary we shall proceed to examine the second volume which has recently been published.

SENEX.

RANTIDEVA—AN EXAMPLE OF PERFECT UNSELFISHNESS AND DEVOTION.

BY SWAMI SARADANANDA.

(*A story from the Bhagabat IX. 21.*)*

(*Introduction:*—The book of Job in the Christian Bible contains a solitary example of man's love for righteousness and trust in God. The Puranas of the Hindus, abound with such noble examples; but while the former is extolled so much by students and preachers of religion, the latter have been uniformly neglected. We offer here a specimen from the Bhagavat, to enable the reader to judge for himself its excellence. It is a free rendering of the story, but we may assure him that nothing has been inserted, which is not in the original.)

In the glorious days of old India, when men loved to know and walk in the ways of the Lord, there lived a patriarch, whose virtues were extolled in heaven and earth. He was a king and had a large family and retinue, but he thought he would never be anxious for their support and maintenance. For was it not true that all the necessaries of life would be brought to his door, if he trusted in the Lord, and served his fellow-beings, looking upon them all as the veritable image of Hari, the Lord of the Universe? And strangely enough, food, clothing, and all that he needed used to come to him, though he never toiled like other men. The king was quite satisfied with what he obtained by depending upon the Lord, and shared his benefits with all around him. His hospitality was famous and never would he say nay, to anyone, who came to him for food or drink, however low his caste might be. For them, the sympathy of the good king knew no bounds. He tried in every way to supply their wants and felt grieved when he had not the power to do so. Thus years rolled on and the king was glad to think that the Lord Hari, had made him the refuge of the destitute and needy.

But there came a time when the king himself was in want, and his dependants. It was indeed a period of great trial for him, but

he continued relieving the distress and misery of the poor, as formerly, and placed his entire confidence in the Lord. The scarcity grew worse, but he would not think of feeding himself and those that he called his own, before he had satisfisd the hunger of the poor, who came for his help. Thus, many a day, the virtuous king had to go without food, but was contented, that by depriving himself he could serve his suffering fellow-beings.

The pressure grew harder still and there came a day when he found he had nothing to offer to the strangers who came to his door nor anything with which to feed himself and family! Nothing came to him, even though he depended on the Lord more than ever! So he with all his relations fasted day after day, but never did he disbelieve in the power and righteousness of Hari! Forty-eight days had thus passed without any food or drink, when a pot of porridge, made of flour, milk and ghee was brought to him. The king and his people could hardly move by that time, so much overcome were they with hunger, thirst, and weakness of body occasioned by their fast. As they were going to take their meal, in came a hungry Brahmana who wanted some food. The king receiving him with respect as the image of Hari, gave him a part of the porridge. When the Brahmana went away satisfied, in came a Sudra and begged for food. So the king satisfied him with a portion of the remainder of the porridge. Then entered a Chandala accompanied by dogs, and told the king that he and his dogs had not any food for days. The king gave him a hearty welcome, and saluting him and his dogs as Hari, offered him the rest of the porridge. Then there was nothing left for the starving king and his family, excepting a little drink. At this juncture, a man of even a lower caste than a Chandala, entered and asked the king for a drink, as he was dying of thirst. The noble king seeing him quite tired out and thirsty, addressed him in these sweet words: "I desired not of the Lord, the greatness which comes by the attainment of the eight-fold powers, nor do I pray Him that I may not be born again; my one prayer to Him is, that I may ever feel the pain of others, as if I were residing within their bodies and that I may have the power of relieving their pain and making them happy"! Thus saying, the king gave him the drink, and remarked that his own fatigue, hunge

thirst, and the unrest and despondency of his mind, had all disappeared, when giving drink to one, who needed it so badly!

Now the rulers of the different spheres who could shower wealth and power on him who worshipped them, and the greatest of them all, the creative principle of Vishnu, Maya, the mistress of this universe, appeared before the devoted king and told him to worship them all, that he might attain the riches of this world, and so become free of the wants from which he had been suffering so acutely. The king saluted them all as the different forms of Hari, his only beloved, but asked for nothing, as he had no desire for things of this world, even though he had suffered from the want of them. He placed his heart on Hari, loving and worshipping Him without any thought of selfish gain. So Maya, the queen of the world, and her attendants, disappeared like a dream, finding him thus determined not to worship her for what she had to offer.

Through the great love which he had for his fellow-beings this noble king Rantideva became a Yogi, and realised Hari, the One Indivisible Ocean of Knowledge, Existence, and Bliss, the Soul of all souls, knowing Whom, one attains to everlasting blessedness, becoming free from all wants and doubts. As a result of the exemplary life of this great king, his followers also devoted themselves to the worship of Narayana and ultimately became Yogis.—*The Prabuddha Bharata.*

THE PASSING AWAY OF A GREAT MAN OF TRAVANCORE.

We are deeply grieved to hear of the death of Sriman Vedadrisadasa Mudaliar Avergal, Retired Judge of the Travancore High Court and a much respected resident of Trivandram. He lived up to a very old age, having been 88 at the time of his death. His Highness the Maharajah entertained great regard for the grand old man. He led a very pious and charitable life and was a true Saiva Siddhanti. He was one of our Patrons and was helping a good deal our Journal which is solely devoted to the exposition of Dravidian Philosophy and Literature. May his soul rest in Sivam.

Reviews and Notes.

Devaram and Tirumuraitirattu.

Mr. Kanchi Nagalingam Mudaliar the publisher of Meikanda Sastram and other works has to be congratulated on his bringing out a beautiful edition of Sri Sundara Murti Nayanar's Devara Hymns and of Tirumurai Tirattu. Each Hymn is followed by a brief summary of the incidents in the life of the Saint connected therewith, other incidents of importance connected with the particular place where the Hymn was composed and it contains also directions as regards distance &c from the important station on the Railway lines. The first volume contains also Sri Arunagirinathar's திருப்புகழ் under each stalam. The Volume of திருமுறைத்திரட்டு contains 100 Selected Hymns from the Devaram; the whole of Tiruvachakam, and of Tiruvisaippa and selections of other Tirumurais. These Hymns which are a perennial source of joy and inspiration to the Tamil people are printed in very good type and in the very best of paper, and the Volumes ought to be welcomed by all lovers of these beautiful Sacred Hymns.

The Costliest Map in the World.

M. Edward Charles describes in the Children's page of the *Quiver* the Tsar's present to the French Nation, which was a map of France made of precious stones, valued at a Quarter of million sterling. It is said to be one of the most wonderful maps in the world. It is forty inches square. It is a blazing, scintillating expance of gems, every one of which came from the mines of Russia. The ground work is polished Jasper, the 87 departments are so arranged that the colours never clash, the sealboard is of a whitish grey marble. The cities and towns of France are represented by stones of a special class: Paris is a ruby, Lille is a diamond, Havre emerald, Bordeaux Aquamarine, Nantes Beryl, Lyons tourmaline, Rouen a sapphire, cherboury an alexandrite. The names are in solid gold, the rivers in polished platinum. Some of the gems are so rare as to be priceless.

The Sister Nivedita sailed for Europe in the second week of August.

"An inclement monarch and an illiterate monk" says a celebrated Persian sage, "are the two worst enemies of a country and religion.'

The Government of India have offered half a dozen scholarships of £150 a year, tenable at Birmingham and Manchester Universities for the study of Commerciol subjects.

Acknowledgements.—We beg to acknowledge with thanks the receipt of the following journals.

1. "The Theosophical Review" London; 2. "The Coenobium" Lugano; 3. "The Indian Magazine and Review" London; 4. "The Herald of the Golden Age" Paignton; 5. "The Abkari" London; 6. "The Grail" New York; 7. The "Light of Truth" (June 07) Chicago; 8. "The World's Advance Thought" (March 07) Portland; 9. The "Vegetarian Magazine" (August 07) Chicago; 10. The "Health Record" London; 11. The "Path," Sophia, Bulgaria; 12. The "Theosophist" Adyar; 13. The "Dawn" Calcutta; 14. The Theosophy in India" Benares; 15. The Mahabodhi Journal" Colombo; 16. The "Prabuddha Bharatha" Mayavathi, Himalayas; 17. The "Hindu Organ" Jaffna; 18. "The "Industrial India" Calcutta; 19. The "Vikekachintamani" Madras; 20. "The Brahmavadin," Madras; 21. The "Astrological Magazine" Madras; 22. The "Crescent" Coimbatore; 23. The "Indian Nation" Calcutta; 24. The "Sen Tamil" Madura; 25. The Brahma Gnana Patrika" Tiruvalur; 26. The "Hindu Spiritual Magazine" Calcutta; 27. The Indian Journal of Education (May 07) Madras; 28. The "Virzanand Magazine" Partahgarh; 29. The "Tamil Zenana Magazine; 30. The "New Reformer" Madras; 31. The "Mysore Review, Mysore; 32. The "Bharatha" Rajahmundry; 33. The "Trained Teacher" Madras.

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"On looking through its pages I find that it may well compare with any of the Monthly Reviews now published in the Madras Presidency"...His Highness Kerala Verma Valia Koil Tampuran, C.S.I., M.R.A.S., F.R.H.S.

Note: Since January of this year the wonderful romance Kohinoor of Babu Nani Lal Bannerji, M.A., B.L., of Bengal, is being translated in a serial. Another South Indian Tale "Sathyananda" is commenced from April and both are likely to run on till December of this year if not more.

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